4: Hart E-5 (1928-1929) 1930 O120 Tiwi O120

father's name towards him and thus implying their approval of his taking that name. To select one example—there is at present in the Tiklowila horde a man *Pwandjilora* whose father was also a *Pwandjilora* who died about fifteen years ago. His father in turn was also a *Pwandjilora*, who is only remembered by the very old people of the horde.

This succession of names also takes place though to a very much lesser degree in the female line, that is from mother to daughter.

It must not be thought, however, that there is any such thing as private ownership of names by a family. A man but distantly related to *Pwandjilora II* would be quite at liberty to bestow that name upon one of his children were it not already in use and had a sufficient time elapsed since his death. An example is a famous warrior of the last generation called *Walitoami*. This name has recently been bestowed by one of the Tiklowila upon his son though neither he, the child, nor the mother of the child is closely related to the first *Walitoami*. As a matter of fact the child is the mother's brother's son's daughter's son of *Walitoami I*.

One or two other aspects of this subject may be dismissed briefly as they are more important in a study of kinship or ceremonial, than in a study of names as such.

A man may not in any circumstances use the name of the wife of another man, even the names of his brother's wives, without giving the husband a *casus belli*. A woman is a man's own property and the use of her name is an infringement of his property rights. In the same way a man's own name is his own property and cannot be used with impunity, at least in the presence of the owner of the name. In calling out to a person for instance, he will always be addressed by a kinship term, never by a personal name. This also is the manner by which the news of a death is carried to distant camps and the name of the dead man avoided, "your mother's brother at *Wilraygu* of the *Tjilarui* totem and the son of so and so is dead at *Brega*" being an example of how a relative is informed. The dead man is thenceforward referred to as "he who died recently at *Brega*."

There is another prohibition against the use by a husband of his own wife's name whilst she is in childbirth. For a couple of weeks before the birth and for a couple of weeks afterwards the husband must not look upon his wife, he cannot use any of her names, nor can any others of the tribe mention her either by name or by implication to him. Even such an